

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, CENTRAL ROW, HARTFORD, FOR THE CONNECTICUT BAPTIST CONVENTION.—G. ROBINS, EDITOR.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

VOL. IV.

SATURDAY MORNING, JULY 7, 1827.

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CONDITIONS.

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BURMAN MISSION.

Letter from Dr. Judson to the Corresponding Secretary.

Rangoon, July 31, 1826.

Rev. and dear Sir,

At the date of my last, the 10th of June, I was waiting for an opportunity of removing to Amherst. Since then, the Commissioner, Mr. Crawford, who is appointed to negotiate a secondary treaty with the Court of Ava, renewed his proposal for me to accompany the embassy, and pledged himself, in case of my complying, to use his interest to procure the insertion of an article in the treaty, favourable to religious toleration,—an object which I have had at heart so many years, and which now on account of the opening in the south provinces, not so necessary as formerly, yet greatly favourable to the gradual introduction of religion, into all parts of the country, from the station which we propose occupying. With these views, I thought it my duty to accept the offer. Desirous, however, of making a commencement in the new place as early as possible, and unwilling to disappoint the native converts, who had left this, in the full expectation of our immediately following them, I accompanied Mrs. Judson and family thither, in the end of last month, and after seeing them comfortably settled, in a temporary house belonging to Capt. Fenwick, Civil Superintendent of the place, which he kindly vacated for Mrs. Judson's accommodation, I returned to Rangoon the 9th inst.

The new town has made some progress during the rains. About fifty native houses—Burmese, Chinese, and India Mussulmen, and three or four European, exclusive of barracks for the troops, and officer's houses, compose the infant settlement. As soon as the favourable season commences, it will increase rapidly, in consequence of large emigrations from Rangoon. Numerous villages are even now springing up, on the eastern side of the Ialwen; and there can be no doubt, that the whole region will eventually be filled with native population. The harbour of Amherst proves to be safe and commodious; large forests of teak wood have been discovered in the interior, thereby ensuring it a place of trade,—the situation of the settlement, exposed at all seasons to the sea breeze, must be healthy; and the mission, I may venture to say, will receive the decided patronage of government. The management of all the ceded provinces will probably be intrusted to Mr. Crawford, one of the most enlightened, intelligent, liberal men I have ever met—one most eminently qualified to discharge the highest and most responsible duties of government.

The embassy will leave this for Ava, on the receipt of final orders from Bengal, which are daily expected. I hope, that the object of the embassy will be obtained, in the course of three or four months; and that I shall be able to reach Amherst and re-commence missionary operations in November next.

Yours faithfully,

A. JUDSON, Jr.

Extracts from Mr. Boardman's Journal, kept at Calcutta, from August 6, to November 25, 1826.

August 9. Lord's day evening. Ever since our arrival in Bengal, brother Wade and myself have been in the habit of spending Saturday evening by ourselves. We have usually read the Scriptures, sung, prayed, and conversed together on spiritual subjects. I have often found these seasons peculiarly delightful and profitable. Last evening, this delightful exercise was interrupted for the first time. Not only myself, but Mr. and Mrs. Wade were somewhat ill. Only Mr. Wade is able to attend worship to-day, and he is unable to take his turn in preach-

ing. We feel this privation the more, because seven young persons were baptized this morning; and the Lord's supper is to be administered this evening. These young persons make the number 20, who have been baptized in Circular Road, since Mr. Lawson's death in October last.

8. For several months past, a missionary breakfast, (so called) has been furnished to missionaries in Calcutta and vicinity, by the liberality of brother Pearce of Circular Road. Independents, Baptists, and Churchmen, are invited indiscriminately, and some of each denomination have attended. Dr. Carey is sometimes present from Serampore, and other brethren from a distance. The breakfast is given the next morning after the monthly concert. The brethren assemble at 7 o'clock, spend an hour and half in reading the Scriptures, prayer, singing, and reading selections from an excellent work, called "The Christian Ministry." It is a delightful exercise; but my state of health will not admit of my enjoying it this morning.

Evening. Attended the anniversary of the Bengal Baptist Auxiliary Missionary Society; Dr. Carey in the chair. The efforts of the Society during the last year, though not distinguished by any very striking circumstances, have been graciously owned of God to the conversion of several heathens to Christ. At the close of the meeting, Dr. Carey addressed the assembly at some length. After stating that the success of Missions had very far exceeded his most sanguine expectations, and after mentioning many very striking circumstances in relation to missionary success, he made some remarks to the following import: "In the course of half a century, a great deal has been done in India and other places. The gospel has spread very rapidly and extensively. And what is remarkable, we know not how it has been done. There has been no one man who could say it is through my labours. And indeed, I know not, (said he,) as any one can say, 'I have done so much as to set me above my brethren.'" Every person present knew that if any man had been distinguished by his labours, Dr. C. was that man. But he did not seem to suspect that the people would think so; he rather told us there could be no contest for the meed of distinguished merit.

12. Dr. Price arrived at Ava, on the 29th of May, and was well received by the King. The "Nobility" of Ava have repeated their desire that he would take their sons under his charge, and give them an English education. He promises to open a school for them, if they will furnish one hundred scholars.

Sept. 8. Brother Wade has engaged a passage to Rangoon for himself and his wife with their baggage for 400 rupees. This is probably a reasonable price at the present season. They will sail on or before the 25th inst.

23. Mr. and Mrs. Wade took leave of us to-day, we hope, for a short season only. They have embarked for Rangoon, on board the ship Ferguson. Capt. Cunningham. We hope to follow them before many months.

Oct. 8. Received packets of letters from America, by the brig Mars, Capt. Titcomb. Many, very many thanks to our friends for writing us.

20. We have lately received letters from Mr. and Mrs. Judson. Mrs. J. was at Amherst town. She gives a very pleasing and encouraging account of that place. The climate, she says, is remarkably favourable to Europeans. The Government are clearing away the Jungle very fast, and Burman emigration is very rapid. Three hundred Burmans had just arrived from Rangoon, who said that three thousand more were on their way in boats. Mrs. J. had erected a small bamboo dwelling-house, and two school-houses; in one of which a school of ten Burman children had been commenced under the care and instruction of Mung Ing. This man, with Mung Shaw-ba, Mah-men-la, and Mah-doke, are all the Burman Christians that are now at Amherst. They meet for worship with Mrs. J. every Sabbath, and the two brethren engage in prayer with much propriety. Another female who attends with them, discovers an anxious concern for the salvation of her soul.

She adds, "After all the impediments which have retarded the progress of our mission, after all our sufferings and afflictions, I cannot but hope that God has mercy and a blessing in store for us. Let us strive to attain it by our prayers and holy life."

Nov. 6. Witnessed the baptism of six young persons in Circular Road. This

makes twenty-six who have been baptized since the death of Mr. Lawson, about a year since.

25. Received the afflicting intelligence of the death of our dear Mrs. Judson. All the particulars relating to this distressing event were communicated in two letters from Amherst town: the first was from R. Fenwick, Esq. civil superintendent of Martaban. He says:—

"Reverend Sir,

"I am sorry to acquaint you of the death of Mrs. Judson, after a short illness. It is unnecessary to expatiate on the many virtues of the deceased lady, who had, during her short residence with us, endeared herself to our society, by her amiable disposition. I trust some abler pen will make public the fortitude with which she bore her severe captivity and the many trials she underwent. It may be consoling to her friends that Mrs. Whitlock, the lady of an officer of the 36th regiment, has kindly taken care of the child."

The other letter is from H. Gauger, Esq. who was a fellow prisoner with the Missionaries at Ava. He says:—

"You will be extremely concerned to hear of the death of our valued friend Mrs. Judson. She died at Amherst of a remittent fever, of a month or more standing, on the 24th of October. I have a letter from Captain Fenwick in which he tells me, that all which medical science and care could do for her, was done. She died much esteemed and beloved by every one in the place. I dread to think of the shock to her husband."

Thus we are in great affliction. But our hope and trust are in God. He can bring good out of this very dark dispensation of his providence.

Dec. 30. We have just heard from the captain of the ship in which Mr. and Mrs. Wade went round to Rangoon, that they have safely arrived at Amherst town.

G. D. BOARDMAN.

Religion in Russia.—About three fourths of the population of Russia are attached to the Greek church; the other fourth is divided into a great number of denominations. In the city of Astracan, near the Caspian sea, there are 40,000 persons, of 40 different modes of faith—Jews, Christians, Mahometans, and Pagans—who live together in peace, each worshipping the Deity after his own manner, and all tolerating each other.

Mr. Henderson, in his "Biblical Researches and travels in Russia," describes a set of dissenters from the Greek church, who refuse to have any intercourse or concern with members of other denominations. When compelled to cook for others, they destroy the utensils used on the occasion. They detest tobacco and snuff, and if a snuff box has been laid on a table belonging to them, the part on which it lay must be planed out before it can be used again.

Another religious sect is called the "Priestless." They have a superstitious fancy (which prevails also in some parts of Germany,) that nothing but milk will quench fires kindled by lightning. Whole villages are sometimes consumed by lightning, in consequence of the inhabitants using nothing but milk to put out the fire. Mr. Henderson estimates the Jews subject to Russia at near two millions. One sect are at enmity with all other Jews. They are called "Jumpers," from their manner of worship. They jump up and down in the synagogue, clap their hands, break out into fits of laughter, clench their fists, &c.

The Karaites Jews in the S. of Russia, differ from all other Jews. They are tidy in their persons, exemplary in their families, and upright in their dealings. One of their favorite maxims is, "Those things which a man is not willing to receive himself, it is not right for him to do to his brethren." In one of their villages there has not been a suit at law for several hundred years.

Near the sea of Azof is a sect of dissenters called Russian Quakers. They call themselves "Wrestlers with the Spirit," and exclude all external rites and ceremonies. They told Mr. Henderson, who offered them copies of the scriptures, that they had no occasion for any bible except that which they had in their hearts—that the light thus imparted was sufficient.

Separated from the "Wrestlers" by a river, are 33 villages of the Mennonites, a sect of Baptists, who consider war as unchristian and unjust, and deny the lawfulness of repelling force by force. They formerly resided in Prussia; but in 1805, on refusing to become soldiers, they were forced to sell their property, pay

ten per cent of their capital to the government, and leave the country. They emigrated to Russia, where lands and important privileges were allowed them by the Russian government. They are an industrious, sober people.

Contiguous to the Mennonites were found 1000 families of German emigrants, partly catholics and partly protestants, who dwell together in harmony.

In the province of Georgia is a colony of German Millenarians, who, believing that Christ's visible reign on earth would begin near the Caspian Sea in 1836 emigrated from Wurtemberg to Georgia in 1817, that they might sooner experience the blessings of the millenium. Some of them, believing that a second deluge was to take place, thought it necessary to settle as near as possible to Mount Ararat, that they might save themselves on its summit, where the ark of Noah rested. When they left Germany, they amounted to 1500 families, but near two thirds perished on the way. The survivors now occupy seven villages near Teflis.

Chevalier Gamba (whose Travels in Russia are reviewed in the London Quarterly Review, with the Biblical Researches of Mr. Henderson) notices a sect of eunuchs, near the Black Sea, who have made many proselytes within a few years. About 8 years since, the government attempted to punish these fanatics, but all were willing to suffer martyrdom, and persecution only increased their numbers. They found their doctrine upon Matthew v. 29, and xix. 12—"Ces hommes consentent a une entiere mutilation; une vicille femme est chargée des fonctions de sacrificeur."

At Baku, near the Caspian Sea, is an ancient monastery occupied by the disciples of Zoroaster or fire worshippers. They adore the all-holy flame, or everlasting fire, which they suppose to have been kindled at the creation of the world, and will continue till time shall be no more. At the four corners of a large altar, tubes carry the inflammable gas, which comes from the ground, up into the air, where it is ignited, and a flame issues something like the gas lights of our cities, burning continually, night and day.—Hampshire Gazette.

From the Vermont Chronicle.

FAMILY WORSHIP.

I have often lamented the manner in which evening prayer is disposed of in many serious families. After tea, the family go about their ordinary business. Directly the evening closes in, and the children one after another, fatigued with the little labours of the day retire to rest.—The hum of conversation is kept up—the needle is briskly plied, till exhausted nature with its accustomed yawn demands repose. The man of the house—the priest of the family asks the partner of his bosom, if it would not be well to have prayer ere long; and urges, as a reason, that he is fatigued and sleepy, and must soon retire to rest. "Perhaps, as it is so late we need not read the Bible;" and so the Bible is left to sleep, unmolested, on the shelf for that night. And then the prayer;—if it is not interrupted by frequent yawns, is offered up—if it goes up at all—in a tame, heartless manner. This is an evil custom. It is pregnant with many mischiefs, and ought to be abandoned.

It is a most important thing to make children see and feel, that family worship is a duty and a privilege. Great pains, then, should be taken to suit it to their age. They must retire to rest at an early hour; but never ought they to do it (every rule has its exceptions) until they have been called around the domestic altar; and in the example of their parents—a thing, which speaks to their hearts—are taught to confess their daily sins and to commit their bodies and their spirits to the guardian care of their heavenly Father. If they are made to see that their presence cannot be dispensed with at the evening sacrifice, will they not be led to conclude, that in their parents' view at least, domestic worship is a sacred duty, incumbent on every member of the household? Will they not be brought to believe, that this duty has a happy and important bearing on their interests, as well as the interests of their parents?

But some of the elder children may be persuaded 'to sit up' to attend family prayer, when delirious till late in the evening. But overcome with fatigue and drowsiness, will they be profited by the duty? I once lived in a family, where a youth of sixteen, of sober character, often stretched himself at evening prayer across a chair, and "went to sleep." Why should the "sickly and the lame of the flock be brought to the altar of God? I always thought, that if I was ever

placed at the head of a family, the evening sacrifice should not be delayed, till exhausted nature loathed the sight of the altar. When we have "drank our tea without waiting for the going down of the sun, we unite our hearts in domestic worship. I do not know but my children engage in the service with as much cheerfulness, and alacrity, as in the devotion of the morning. And I do know that I am far more interested in the duty, and enabled to perform it with more pleasure and advantage, than when it is delayed till the clock strikes ten, or even nine.

Christian mothers, it is your province to make the necessary household arrangements for the regular, and seasonable performance of this important, and delightful duty. Without your cheerful co-operation, nothing can be done in relation to this subject with regularity, either evening or morning. Pardon this hint, it is given in affection.—The struggles and perplexities, which may at times exist in the mind of your companion, who would fain command his children and his household after him, can only be fully known to the searcher of hearts. Let your co-operation then, in the duties of the family altar, be cheerful and constant; and while your own conscience whispers peace, you will afford consolation to your husband, and your children will rise up and call you blessed.

CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

Names.	Yr. commences	1825—6	1826—7
Am. Ed. Soc.	May	\$12,003 09	\$73,423 90*
Am. Bd. of Miss.	Sept.	63,332 54	67,401 90
Am. Bible Soc.	May	51,339 94	64,764 13
Am. S. School Un.	May	13,439 68	45,000 00†
Am. Tract Soc.	May	10,159 78	30,412 01
Am. Home M. Soc.	May	11,904 00	18,140 76
Am. Col. Soc.	Jan.	10,936 04	15,963 87
A. Bap. Bd. of Miss.	May	7,109 14‡	10,987 31
Am. Tr. Soc. Bost.	May	6,335 05	10,300 40
Presb. Ed. Soc.	May	8,000 00§	8,000 00
Meth. Miss. Soc.	April	4,908 22	6,812 29
Miss. Soc. of Conn.	Jan.	4,969 00	6,215 65
Ref. D. Miss. Soc.	May	2,577 93	3,528 24
West. Dom. Miss. Soc. (Formed June 7, 1826.)			2,577 68
Am. Jews Soc.		8,595 00	1,266 40

\$214,627 41 \$361,804 54

Deducting from the latter sum \$5,640.99, which was paid over by the American Tract Society at Boston, to the American Tract Society at New-York, (of which is a Branch,) and so is included among the receipts of both, we find the total amount contributed by the above named fifteen Societies during the year embraced in their last Reports, to be three hundred and fifty-six thousand, one hundred and sixty-three dollars, fifty-five cents; and the total increase above the receipts of the same Societies the year preceding, one hundred and forty-two thousand five hundred and thirty-six dollars, fourteen cents!

The result will probably surprise others, as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age. Yet we have no hesitation in saying, that thousands who have contributed to these objects, and whose donations are considered liberal, have not done their whole duty. So long as a large proportion of our world is shrouded in heathenish darkness, nay, so long as one province, or town, or soul, remains in ignorance of a Saviour, the command will still be binding, Go ye into all the world, and preach the Gospel to every creature: and it is not a mercenary effort on the part of Christian, that will authorize them to say, "I have obeyed the spirit of the command."

* Including 60 scholarships of \$1000 each.
† Including \$14,000 for the Society's House.
‡ We have no means of ascertaining this sum precisely. The receipts for three years ending May 1826, amounted to \$17,770 25. We have taken two fifths of this amount as about the probable income of the third year, viz. \$7,109 14.
§ The difficulty of determining these sums definitely, arises from the fact, that not all the Auxiliaries have usually made returns: each being allowed to expend, under their own supervision, such part of their funds as may be found expedient.—N. Y. Observer.

TWO REMARKABLE MISSIONS.

A person eighteen hundred years ago was surveying the field of missions and his heart burned within him to do good. He had twelve friends whom he called around him, and spread before them two fields for missionary enterprise; the one was the land of holy associations—of sacred classics—the land of ancient promise;—the other, the circumjacent nations that clustered in the vicinity of Judea and stretched far westward. After having surveyed the desolations of these

two divisions he bestowed, the imposition of hands or some other mode, power on his twelve friends of such a remarkable character that its communication must have been an act of the eternal God. These men stood invested with that which could control, counteract, or overthrow the great laws of nature. Never before had mortality been clothed with such a fearful strength. They stood and awaited his command. He closed the second field against them, and sent them to the wanderers of the house of Israel; he gave them among other commands that they should provide neither gold, nor silver, nor brass in their purses, nor the necessary change of raiment. This was rendered unnecessary from the astonishing command given to these men over diseases—the elements, and over spirits of darkness from the invisible world.

The scene changed. The world rose in arms against the benevolent being and his lowly followers. His example, his sinless life, his pure motives were a stain upon all human greatness; hard wrathful feelings increased to vengeance, and vengeance called for blood. Contemplating this state of things, the blessed one revoked his former command. Tenderly referring to the occasion that called it forth, he rescinded it in the following words, "But now, he that hath a purse, let him take it and likewise his scrip." After a short period of tumult, agony, desertion; after the cold seal of death had stamped a transient impression on the loveliest features that ever rebuked impurity, he stood again upon earth—he blended both missionary fields in one, and instituted his second great mission that continues to this day. This mission, unlike the first, is prosecuted without the power of miracles; the purse—the scrip—the tongue of eloquence—the persevering and patient prayer and effort, and all that gives moral power to man, and all that gives immortality to genius, meet and mingle in this missionary enterprise.—*Zion's Herald*.

OPPOSITION TO REVIVALS.

The late President Edwards, in his book of Revivals of Religion, has the following solemn observation:—

"This work may be opposed, not only, by directly speaking against the whole of it. Persons may say that they believe there is a good work carried on in the country; and may sometimes bless God in their public prayers, in general terms, for any awakenings or revivals of religion, there have lately been in any part of the land, and may pray that God would carry on his work; and, as I apprehend, be in the sight of God great opposers of his work. Some will express themselves after this manner, that are so far from acknowledging and rejoicing in the infinite mercy and glorious grace of God, in causing so happy a change in the land, that they look upon the religious state of the country, take it in the whole of it, much more sorrowful than it was ten years ago; and whose conversation, to those who are well acquainted with them, evidently shows that they are out of humour with the state of things, and enjoy themselves less than they did before ever this work began. If it be manifestly thus with us, and our talk and behaviour with respect to this work, be such as has (though but) an indirect tendency to beget evil thoughts and suspicions in others concerning it, we are opposers of the work of God. Instead of coming to the help of the Lord, we shall actually fight against him, if we are abundant in insisting on and setting forth the blemishes of the work, so as to manifest that we rather choose, and are more forward to take notice of what is amiss, than what is good and glorious in the work. Not but the errors that are committed, ought to be observed and lamented, and a proper testimony borne against them, and the most probable means should be used to have them amended; but insisting much upon them, as though it were a pleasing theme, or speaking of them with more appearance of spirit, or with ridicule, or an air of contempt, than grief for them, has no tendency to correct the errors; but has a tendency to darken the glory of God's power & grace appearing in the substance of the work, and to beget jealousies and ill thoughts in the minds of others, concerning the whole of it.—Whatever errors many zealous persons have run into, yet, if the work, in the substance, be the work of God, then it is a joyful day indeed; it is so in heaven; and ought to be among God's people on earth, where this glorious work is carried on. If we view things in a just light, so great an event as the conversion of such a multitude of sinners, would draw and engage our attention much more than the imprudence and irregularities that have been; our hearts would be swallowed up with the glory of this event, and we should have no great disposition to attend to any thing else. The imprudences and errors of poor feeble worms do not hinder or prevent great rejoicing in the presence of the angels of God, over so many poor sinners that have repented; and it will be an argument of something very ill in us, if they prevent our rejoicing."

PROTESTANT CAUSE IN IRELAND.

We have received from a friend, for publication, the following extract of a letter from Ireland, to a gentleman in this city, dated April 7th, 1827. The sure word of prophecy shineth as a light in a dark place, and the cause of truth is evidently advancing. The spirit of the young Martyr has ascended to its rest; but his blood shall, as in ancient times, prove but the seed of the true church.—

"My heart bleeds to tell you that your young friend J. W. is no more! On his way home from B. shortly after leaving a house, in which he had left a Bible, he was attacked with staves and other weapons and cruelly murdered. Two of the murderers now lie in Cavan jail. In a short time he had been instrumental in turning more than thirty Catholics from darkness to light. His death is lamented by all who knew him, but he has gone to a more happy world. His blood may be of great benefit to the Church. His brother, who never before thought of doing anything for Christ, is now set to work for him; and many others. Pray for us! Two of those Catholics who lived with you, have read their recantation in the church; and it is not uncommon to hear of twelve or 14 in one week doing so in each of our churches. A converted Priest lately preached in our church, and gave us an account of more than 2000 who have ceased to follow the beast and turned to the Lord. Some of these may be hypocrites indeed, but I believe the work is the Lord's and he will perfect it."—*Philadelphia*.

REFORMERS IN STEUBENVILLE.

At a meeting of a number of the male members of the Methodist Episcopal Church in Steubenville, (Ohio,) and vicinity, held on the 28th ult. Michael E. Lucas was called to the Chair, and Jeremiah Browning was appointed Secretary; and then the following resolution was proposed and adopted:

"Resolved, That, in the judgment of this meeting, it is highly proper that we form ourselves into a Union Society, in order to co-operate with our brethren in church fellowship, throughout the United States, in memorializing the General Conference on the subject of reform in our ecclesiastical government."

At an adjourned meeting, held on the 2d inst. a preamble, resolutions, and a constitution were adopted; which have been published in the Steubenville Leger. We shall copy only the following resolution, which states the chief objects of the Society.

"Resolved, That a just abridgment of executive power, and lay delegation, ought to be the principal objects had in view by reformers, in order to secure the peace and future welfare of our church. Further than this we do not incline to go in our reforming efforts."—*Pittsburgh Recorder*.

The Stonington Union Baptist Association held their annual meeting in this borough, on Wednesday and Thursday last. On Wednesday afternoon, a missionary sermon was preached by the Rev. Mr. Yates, late missionary in India. The speaker related many interesting particulars of the cruelties and superstitions practised among the Hindoos, of which he had been an eye witness. A handsome collection was taken up, in aid of the mission.—*Stonington Yankee*.

New Plan for the Instruction of the Indians.—There are probably in our country many professed disciples of Christ, who would be willing to take into their families Indian children, from ten to fifteen years of age; feed and clothe them; instruct them in reading, penmanship and arithmetic, and the grand principles of the Christian religion; and teach the males the knowledge of agriculture, or some mechanical art; and females the use of the needle, and every kind of domestic business. It is believed, that thousands of Indian children might thus be taught and qualified to become useful in diffusing the blessings of civilization and Christianity among their countrymen, without any expense to the public.—*Pittsburgh Recorder*.

The editor of the Christian Inquirer, a weekly Unitarian paper published in this city, has given notice to his subscribers, that he must discontinue the publication for want of adequate patronage.—*N. Y. Observer*.

STATE CONVENTIONS.

The second Annual Meeting of the Rhode-Island Baptist State Convention, was held at the vestry of the First Baptist Meeting House at Providence, June 21.

The following is the list of officers chosen for the ensuing year.

Rev. Stephen Gano, President; Rev. James N. Seaman, Secretary; Rev. David Benedict, Treasurer.
Managers, Rev. Francis Wayland, Rev. J. C. Welsh, Rev. Bartlett Pease, Rev. Flavel Shurtleff, Rev. E. Gale, Deacon Nathan Waterman, Rev. Silas Hall, Rev. Alva Woods, Mr. J. B. Barton, Mr. R. Rogers, Mr. H. Merchant, Mr. H. H. Brown.

We give the following, from the address

which accompanies the notice of the meeting in the Religious Messenger.

"The friends of this Institution and of the cause of Missions have occasion for gratitude and encouragement, that notwithstanding the severe and persevering hostility which has been strikingly apparent in this region for some time past, that a steady and increasing patronage has been afforded them; a number of new societies expressly designed for the aid of Foreign Missions have been formed, and the most solid proof, the most convincing sanction has been given to the Missionary enterprise, by many individuals, whose pecuniary ability, virtue and intelligence will not be doubted by the bitterest foes of this persecuted but increasing cause."

Literary and Theological Seminary at Hamilton.—The annual commencement of this Institution, as we learn from the Baptist Register, was held on the 6th ult. The number of young men who completed their studies, and received diplomas, was 9, viz. E. W. Clark, Jabez Swan, Lemuel Stanard, Adrian Foote, Zelarun Eaton, Robert T. Williams, Charles Martin, Benj. R. Skinner, and Henry Davis. The number of students remaining in the Institution, is 54. On the day preceding Commencement, the new building, 100 feet by 60, and four stories high, was solemnly dedicated to God. Sermon by Rev. Dr. Gano, of Providence, R. I.—*N. Y. Obs.*

For the Christian Secretary.

MR. EDITOR,

Pedobaptists will not think me wrong, certainly not unkind, if I request them to follow out to its results, an admission they have made in their books, and *in loco*, that in the use of the words "baptizing them into," &c. they understand the visible adoption of the person baptized into the visible family, or as a visible or acknowledged child of God. The Lord Jesus, when he received the ordinance of baptism, was publicly acknowledged the Son of God. "This is my beloved son," &c. In consequence of his eternal sonship, and of the adoption of his disciples into the family of God, he is called their elder brother, and he is not ashamed to call them brethren. Neither Pedobaptists nor ourselves believe that Jesus was made the Son of God by baptism; nor, that believers are made sons of God by baptism; but that, in both cases, sonship existed before baptism. In baptism, then, existing sonship, or the filial relation, was, and is publicly acknowledged. In the case of Jesus, the voice from heaven made this acknowledgment. In the case of persons baptized, the administrator, according to the commission of Christ, declares what he believes, viz. that the person baptized is a child of God, "The Father, &c." He may be deceived, for man does not see as God; but, if he is honest, he will not declare what he does not believe, and in the most solemn manner call it truth. Doubt will not do here.—The administrator declares his firm belief, that the subject is a child of God, "born of the spirit"—"born of God."

He cannot, indeed, know the heart of the subject, but sincerely believes, from the evidence given by him, that he has been born again; for, if he has not been born again, he has not the spirit of Christ, and "if any one have not the spirit of Christ, he is none of his," and ought not to be acknowledged a child of God. Now, the evidences of being a child of God are not, that the person has been born of the will of the flesh, or of the will of man, or of any man, unbeliever or Christian, not even Abraham, but these evidences are found in the holy exercises of the heart. Take John's description of the children of God, as distinguished from others, given in his first epistle:—iii. 9 10, "Whoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." v. 1-4, "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whatsoever is born of God, overcometh the world: and this is the victory that overcometh the world, even our faith."

Paul agrees with John in this description, Gal. iii. 26-29, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Rom. viii. 16, and ix. 8, "The spirit itself beareth witness with our spirit, that we are the children of God." "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."

Such are the children of God; and, when the administrator receives satisfac-

tory evidence from any subjects of any age, from the man of fourscore, down to the infant of four days, he may, if requested by the subject, proceed to baptize him "into the name," &c. Infancy is no objection, where the subject "with his mouth makes confession" of his sins, and requests baptism. I leave others to determine whether the Roman Church acted judiciously, when they construed the cries of a child to be confession of sin, and request for baptism. Let it be so; if that be good evidence of spiritual exercises, let it be taken; but I am disposed to think, that children of infidels cry as much as others. I wish to propound two questions to my Pedobaptist friends, which, I trust, they will very readily answer.

1st. When you, by "baptizing them into the name," &c. publicly declare infants to be adopted children of God, do you really believe, that they possess the character given above, of the spiritual children of God?

2d. If you do not so believe, are you honest when you declare them to be spiritual children; adopted children of God? I accuse no man of dishonesty, but confess myself in the dark on these points, and ask for light. If you say, "We do not know but the infants we baptize are believers," I ask again—Would you baptize an adult, who only asks for baptism, without giving you any evidence, affirmative or negative, respecting a Christian character, because you do not know but that he is a Christian? The evidence is as good in one case as in the other.

Now, Mr. Editor, I am utterly unable to discover but one description, touching the qualifications of spiritual, or adopted children of God, under that covenant which includes those only, on whose hearts the law of God is written by himself. (See Jer. xxxi. & Heb. viii.) And while I shall ever esteem it a most delightful, though solemn duty, to declare before the world my belief, that they are the children of God, who bear his spiritual image, and request to be publicly recognized as the children of God in the ordinance of baptism: as I respect veracity, I dare not so declare those to be children of God, who furnish me with no evidence that they possess that character, whether infants or adults.

In the hope that all lovers of truth, will soon manifest that they know the truth, by their obedience to it in all things—that there may be unity in the church—"one Lord—one faith—one baptism," I subscribe myself a firm adherent to the practice of Christ and his Apostles.

PHILIP.

For the Christian Secretary.

MR. EDITOR,

Suffer me to offer a few hints to your readers through the medium of the Secretary, upon the subject of Sunday Schools. There seems to be but one sentiment on this subject, wherever schools have been established: and this sentiment is decidedly favorable. And if we trace the history of Sunday Schools from their commencement—the influence they are now exerting—and the result which has followed a course of unwearied well doing—it may not be going too far, to say, that it is the most useful institution ever devised by man.

The first Sabbath School was commenced by a benevolent individual, among those ignorant and idle children of a populous city, who had no other advantages of instruction; and from this incipient undertaking, what mighty streams of christian knowledge are now flowing through every enlightened land, gladdening the heart of every pious soul. Now, instead of being confined to a few obscure individuals, in one corner, it receives the cordial support and approbation of the rich, and the honorable, and the influential, in almost every christian denomination.—The wealthy are willing that their children should sit down side by side, and receive a portion of this great blessing with the poor. And if all Christians were to unite in the extension, and the establishment of Sunday schools, what an influence would it have upon the moral condition of the nation and world! It might successfully arrest the progress of intemperance, which is emphatically the sin of our land, and the generation to come might be a generation of promise. For the great and characteristic benefit of these schools is, to cleanse the stream at the fountain. Christians are aiming in this institution, to obey a command, to which a promise is annexed, "Train up a child in the way in which he should go, and when he is old, he will not depart from it."

It is scarcely necessary to remark, that the design of Sunday Schools at the present day, is primarily to impart religious instruction. To this end, pious teachers are employed, and juvenile books of religious tendency, are exerting a silent but a powerful influence. Children in these schools are receiving impressions upon their useful minds, so manifestly useful, and so different from others, who spend their Sabbaths in idleness or play, that the design only needs to be known, and the happy effects observed, to be convincing to every benevolent Christian. One other irresistible proof of the utility of these schools, is the fact, that they have manifestly been blessed of Heaven. A

late report of the American Sunday School states, that "more than 2000 teachers, and more than 1000 scholars have joined the church, since their connection with Sunday Schools. And how many little histories may be found among Tracts, and Sunday school books, of children that received their first religious impressions at these schools—who are now doubtless proclaiming 'Hosannah to the Son of David,' in the presence of their Heavenly Father. There is an institution begun, my brethren, which is receiving the blessing of heaven, and which is calling your exertions to its aid. Nor will it plead in vain—To every Christian I would say, go to the Sunday School and witness for yourself. Observe the teachers in their labors of love, anxiously striving for the good of souls—see the countenances of multitudes of little children and youths, brightening with joy at the return of the Sabbath, and the reunion of their school—hear the hymns of praise ascending from infant tongues, in the house of prayer—and if you continue unmoved at this scene, you have reason to conclude that your pious affections are far below the standard of the present day; and that you have neither part nor lot, in the benevolent institutions, and the pious charities, of this day of the Lord's power. In the language of the managers of the Conn. S. S. Union—"I would say to all parents, send your children to Sunday Schools.—To all christian brethren, pray for Sunday Schools.—To all ministers of the gospel, establish Sunday Schools in your parishes, and visit and encourage them as you have opportunity."

P. P.

To the Editor of the Christian Secretary.

Dear Sir,

If you think the following query of sufficient importance to insert in your useful paper, and there should be published a satisfactory answer to the same, it will relieve many from a great embarrassment, and enable them to answer that for themselves, to which now they make no pretence.

Query proposed to Congregationalists.

If the Gospel Church is the Jewish Church continued, and baptism come in the room of circumcision, and the Lord's Supper in the room of the Passover, why are not children that are baptized, [sprinkled] admitted to the Lord's table?

CHRISTIAN SECRETARY.

HARTFORD, SATURDAY, JULY 7, 1827.

The following are the closing assertions of O. X. in the Observer of the 25th ult. to which we promised to reply this week. Our reply follows this quotation.

"As John's baptism was an emblem of this baptism of the Spirit, it is altogether probable that John sprinkled, or poured water upon the head of Christ. On the other hand, there is not the least evidence from scripture, or the nature of the case, that the baptism of Christ was in any other mode.

"In no case, therefore, is immersion a conformity to the design, or even the mode of Christ's baptism, which was administered by sprinkling."

Agreeably to our promise last week, we now cite a few, from the multitude of instances which might be named, in which Pedobaptists, as candid at least as O. X. have decided that Christ was immersed by John in Jordan.

1st. We give the words of the Westminster assembly of divines, in their comment on Col. ii. 12, "Buried with Him, (Christ) by baptism." In this phrase, the Apostle seemeth to allude to the ancient manner of baptism, which was to dip the parties baptized.

Let us next hear the testimony of John Calvin—"From these words, John iii. 23, it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water. Here we perceive how baptism was administered among the ancients; for they immersed the whole body in water."

Lastly, we shall cite the testimony of Professor Storck and Platt, with additions by S. S. Schmucker, A. M. Professor of Theology in the Theolog. Sem. of the General Synod of the Evangelical Lutheran Church, in the United States, Gettysburgh, Penn. Printed and published at the Codman press, Andover, Mass. 1826.—And of course, this work may be classed as belonging to the highest Pedobaptist authority. We will now hear them, page 290, Vol. 2, "The disciples of our Lord could understand his command in no other manner, than enjoining immersion; for the baptism of John, to which Jesus himself submitted, and also the earlier baptism, (John iv. 1.) of the disciples of Jesus, were performed by dipping into cold water."—Here they insert the texts so often quoted by Baptists, to prove the same point, Mark iii. 6—John v. 16—iii. 23. They then proceed, "And that the disciples did actually so understand it, is proved partly by those passages of the New Testament, which evidently allude to immersion: Acts viii. 36; v. 39; xvi. 12-15. Rom. vi. 4, compared with Colossians ii. 12; and 1 Peter iii. 21, where baptism is termed the antitype of the flood. And partly from the fact, that immersion was so customary in the ancient church, that even in the third century, the baptism of the sick, who were merely sprinkled with wa-

ter, was entirely neglected by some; and by others was thought inferior to the baptism of those in health, who bathed themselves in water."

Again, page 291, these learned Pedobaptists proceed—"Moreover, the old custom of immersion was also retained a long time in the Western Church, at least in case of those who were not indisposed.—And even after Aspersión, (sprinkling) had been fully introduced in a part of the Western Churches, there yet remained several, who for some time adhered to the ancient custom. Under these circumstances, it is certainly to be lamented that Luther was not able to accomplish his wish, in regard to the introduction of immersion in baptism, as he had done in the introduction of wine in the Eucharist." So far we quote, which is sufficient for our purpose, to show that baptism is immersion, and that Jesus Christ was immersed by John in Jordan.

As much as we admire the candour of these learned divines, as critics in language, we cannot withhold the expression of our surprise, that because Martin Luther could not restore immersion to the church, as he had done the wine in the Eucharist, therefore it is now too late to do it; which sentiment seems to be conveyed in the lamentation above quoted—a sentiment which would seem to derogate from the authority of Jesus Christ in his church, and exalt Luther to a paramount authority.

A host of other learned Pedobaptist writers might be quoted, who speak the same language as the above—but we forbear to adduce any more, because the discussion has to us become tedious; and because we conclude the above proofs are as high authority in view of Congregationalists as any, unless it be their own practice.

We are most of all surprised that any writer can be found at the present day, who will hazard his reputation for learning and integrity, by asserting that baptism, either in its literal or figurative meaning, describes any thing but immersion. Pedobaptists, who do this for the purpose of sustaining their own cause, have to encounter the plain and obvious sense of scripture, and the learning of the world. And we leave them to settle the controversy, with the greatest and best men of their own household.

To endeavour to follow them through the endless mazes into which their false premises lead, is a thankless task, and beside, it has been so often done, that we must beg to be excused for a while, at least.—We pray the father of lights, to enlighten their minds into his truth, and dispose them to obey his commands.

"V." will please to accept this as a reply to his closing remarks in the "Observer," of the 9th April, to which we promised to pay some attention, and which, for want of time, has been deferred to this moment.

The ordination of the Rev. Barnas Sears, will be attended on Wednesday next, 11th inst. at the Baptist Meeting House in this city. The Rev. Daniel Sharp, of Boston, is expected to preach on the occasion. Public services to commence at 2 o'clock, P. M.

By a letter from a member of the 1st Baptist Church in Salem, Mass. to a friend in this city, we learn that the good work of the Lord is progressing in both the Baptist congregations in that city; and that "the baptism of repentance is frequently administered, to such as have been first taught to believe on Him who has come, that is, on Christ Jesus."

We have before us the 1st No. of the 2d Vol. of the National Preacher. This number contains two sermons by Rev. Lyman Beecher, D. D. founded on 1st John, iv. 7, "Every one that loveth, is born of God." These sermons are in the Doctor's usual style, lucid, and evangelical.

Messrs. Norton & Russell, Printers, in this city, are Agents for an interesting and respectable work, entitled "The Casket of Flowers of Literature, Wit and Sentiment," published monthly by Atkinson and Alexander, Philadelphia. Price \$2 50 per annum.

SABBATH SCHOOLS.

Extract of a letter to the Editor, dated L., July 2d, 1827.

"I hope the time will soon come, when every church of the Baptist order will attend to this all important mean of grace. I feel determined for myself, to exert all the influence I possess, in so good a cause. If you will comply with my request, and procure the books which I have requested, and send a bill of the same, I will send you the money immediately on the receipt of them."

Yours, &c.

S. H.

Such letters we are happy to receive, and to such orders we are happy to attend for our country friends, although it gives us some trouble. Yet we feel more than compensated, in the hope that we are doing good to the souls and bodies of the rising generation.

General Intelligence.

From the N. Y. Statesman.

TREMENDOUS STORM AT SEA.

The following singularly interesting narra-

tive, is communicated to the Liverpool Commercial Chronicle of May 12:

"Ship N. York, Prince's Dock, Liverpool, May 11, 1827."

Sir—I trust that, although a stranger, I shall find a sufficient apology in the very uncommon nature of the occurrences herein described, for troubling you with a detail of the following particulars. This ship has been twice struck with lightning on her present voyage from New-York. On the 19th day of April, our third day out, about half past 5 in the morning, being in our births, we were roused by a sound like the report of a heavy cannon close to our ears. In a moment we were all out, and the cabin and all parts of the ship were filled with a dense smoke, having a strong smell of sulphur. From the deck the word was quickly passed, that the ship had been struck with lightning, and was on fire. The consternation which for some minutes prevailed, may be more easily imagined than described. Every one ran on deck with a full impression that the ship was in a blaze.—It had been broad day light; but so dark, so dense, and so close upon us were the clouds, as to produce almost the obscurity of night. There was just sufficient light to give a bold relief to every object in the appalling scene. The rain poured down in torrents, mingled with hail stones as large as filberts, which lay upon deck fully an inch thick. Overhead blazed the lightning on all sides, accompanied by reports almost simultaneously, thus evincing its nearness. The sea ran mountains high, and the ship was tossed from one sea to another with incredible rapidity. One appearance was peculiarly remarkable. The temperature of the water was at 74 degrees of Fahrenheit, while that of the atmosphere was down to 43. This produced a copious evaporation, and caused immense clouds of vapour to rise, which ascending in columns all around us, exhibited the appearance of innumerable pillars supporting a massive canopy of clouds. These phenomena are extremely unusual, no person on board ever having witnessed any thing like it before. In all directions might be seen water spouts; which, rising fearfully to the clouds, seemed actually to present to the eye a combination of all the elements, for the destruction of every thing on the face of the deep. Altogether, the scene was one of awful sublimity which baffles description. Amid this scene of impending ruin, when all nature was in the utmost confusion—when nautical science and experience could avail nothing—while an irresistible element was playing around us, and the ship seemed on the very verge of fate; when, in short, dismay and despair were reflected from every other countenance—nothing could exceed the calm tranquility of Capt. Bennett—nothing could excel the firmness with which every order was given, for examining the ship, in prospect of meeting fire below deck—nothing could equal the manner in which every one was encouraged with the hope of security, even beyond what in reason could be expected;—thus I but echo the sentiments of all on board.

But I hasten to my narrative. Some parts of the ship and spars were for a moment on fire, but were quickly extinguished by the rain. The ship was then, though roughly examined, to ascertain where the electric fluid had penetrated among the combustible part of the cargo, below the lower deck. This investigation disclosed the following facts:—The lightning, having struck the main royal mast head, shattered the mast head, and descending thence, penetrated the deck into one of the store rooms, the bulkheads and fittings of which are completely demolished. Then separating, one part was conducted by a leaden tube to the side of the ship, through which it passed out between wind and water, starting the ends of three five inch planks. Another portion from the store room passing into the ladies' cabin, shivered to atoms the plate of a large mirror, leaving the frame uninjured. From the looking glass to the piano forte was an easy transition; it touched the instrument with no delicate impulse, dismounting it, and leaving it out of tune. Thence it passed through the whole length of the cabin, and out at the stern windows. Fortunately we were all in our births at the moment. Upon these facts we would venture briefly to remark, that the mast head was bound with four iron hoops, say from two to three inches wide, and nearly half an inch thick. These attracting the fluid, and being themselves insulated by other less powerful conductors, would naturally at the instant accumulate a large repletion of the fluid, which, by the violence of its action, burst the hoops asunder, and shattered the mast head and cap. Into the cabin store room it seems to have been conducted by a leaden pipe near the main mast, under the deck. The quicksilver on the back of the mirror was sufficient to attract it thither, when it would be diffused over the whole surface of the glass, which being the most perfect non-conductor known, was thus shattered into countless pieces. The atmosphere being very moist, the dampness of the cabin floor, for want of a better conductor, might probably aid in carrying it to the windows.

Being all in our births, enveloped in beds and bedding of non-conducting materials, we reposed in comparative safety, while the deadly bolt careered around us with force and resistless energy. Doubtless a feather bed is the most safe retreat in such cases. Had it been later in the day, and the passengers about the cabin, the chances are that it would have been fatal to many of us.

The operation of the second shock was very different from the former, and is more deserving of attention, as furnishing a new instance in proof of the efficacy of lightning rods, as a protection at sea. We had a chain conductor on board; but it not being the season to expect much lightning, and the first shock coming on quite suddenly, it was not up at the time. The morning squall was over; it continued, however, to blow fresh all the day, and about noon, heavy clouds began to gather in on every side, rolling their volumes apparently among the rigging. We had reason to expect more lightning; the conductor was prepared, and Captain Bennett ordered it to be raised to the main royal mast head. It consisted of an iron chain, having links one fourth of an inch thick, and two feet long, turned into hooks at each end, and connected by rings of the same thickness, and of one inch annular diameter.—This chain was fastened to a rod of iron, half an inch thick and four feet in length, with a point well polished and tapered, in order to receive the fluid with facility; it was secured to the main royal mast head, the rod extending two feet above the mast head, and thence it was brought down over the quarter; and repelled by an oar, protruding, say ten feet from the ship's side, and sinking a few feet below the surface of the water.

Dr. Franklin was of opinion that a rod of this size, would sustain without injury the se-

verest shock of lightning. I have been thus minute in stating the dimensions of the chain, for the double purpose of conveying some idea of the force of this shock, and of impressing the necessity of providing larger conductors. The chain, however, in this instance performed its office, and it was up in happy time to avert a blow, that in the opinion of all on board, must have sent this staunch vessel in an instant to the bottom.

Soon after 1 P. M. we saw lightning; a little before 2 observed a smart flash; looking at my watch, which marks seconds, I counted four, when the report followed; I felt no alarm, however, having frequently known it to approach nearer, without any injury. At 2 o'clock, we were astonished by another shock like that in the morning; the flash and sound simultaneous. I happened to be in the cabin with another passenger; a ball of fire seemed to dart down before us; at the same moment the glass in the round house came rattling down below. Those on deck agreed that the whole ship appeared to be in a blaze, from the vividness of the principal flash, which they distinctly saw darting down the conductor, and agitating the water. All parts of the ship, as before, were filled with smoke, smelling of sulphur.

The ship was again thoroughly examined. The conductor had been rent to pieces by the discharge, and scattered to the winds; small fragments of it were found on deck: in saving the ship, it had literally yielded itself to the fury of the blast. The pointed rod was found to be fused, and shortened several inches, and covered over with a dark coating—some of the links had been snapped off, and others melted. The whole operation was singularly striking, and affords another of those rare cases where the conductor yielded to the violence of the shock, while it effectually averted the bolt from the object it was designed to protect.

This was a property of the rod, of which Franklin was satisfied very early after the application of a theory, that has disarmed the lightning of heaven. One of the earliest cases which fell under his notice, I believe occurred in one of the Dutch churches in New-York—a chain connected with the clock probably saved the church much damage, but the chain itself was melted.

Mr. Ross, the second officer, was prostrated, and three of the men struck, but none much injured. It affected the polarity of the compasses, causing them to vary from the true point, and between each other. They gradually assumed a bearing, by which we have steered, tho' still three points out, as we have just discovered. The captain's chronometer was very materially affected; it usually crosses the Atlantic without varying three seconds; it has now proved to be just as many degrees."

The War in China.—Verbal information is brought by the ship New-Jersey, arrived at Philadelphia from Canton, that the War which has recently broke out in the Chinese Empire has assumed a more serious aspect, and is extending. The emperor has made considerable drafts on the Hong and salt merchants for assistance in protecting the country. What effect may be produced on the coming crop of Tea is doubtful.

GREECE.—The aspect of affairs in this country is still more cheering. Lord Cochrane prevailed on the two governments to unite and meet at Poros. He published a fine spirited proclamation, on the news of an important victory at Athens, where the Greeks carried an important position, and Karaïskaki was slightly wounded. Lord Cochrane left Egina, on a secret expedition, March 24, with 'Tombasi, in a steam boat, and Miaulis was to join him with two vessels. Some think it is against Alexandria, some against Candia. Supplies of ammunition and flour had arrived at Egua. Lord Cochrane, said, that if Athens was not relieved on the 15th of April, he would attack the Turks. General Church, (we presume the ci-devant Neapolitan General,) was going to join Karaïskaki. Greece is full of joy for Lord Cochrane's arrival.

Melancholy Accident.—On Friday last, Messrs. Edmund Fowler, Lester Lafin, and Matthew McCulley, of Gorham, and William Orr, of Standish, with his son aged about 10 years, were on Sebago Point on a fishing party. On their return, towards sunset, as is supposed, the boat was capsized in a sudden squall of wind, and they were all drowned. Their hats have since been found on Indian Island. Messrs. Fowler and Lafin were of the firm of Edmund Fowler & Co. of the Cumberland Powder Manufactory, in Gorham, and Mr. Culley, a native of Ireland, and a single man, foreman of that establishment. The two former gentlemen were natives of Southwick, Mass. Mr. F. has left a family in said town, and Mr. L. was recently married. Mr. Orr has also left a wife and family.—*Portland Paper.*

A gentleman from Southington has furnished us with the particulars of an accident, the recital of which will, we trust, operate as a salutary caution to parents, while it awakens the deepest feelings of sympathy for the distressed mother. On Sunday, the 18th inst. a little child brought its mother for a knife; after some importunity, she allowed it to take the instrument. The child then begged to have it opened; the mother imprudently opened it, and passed out of the room. In a moment she heard her infant scream—returned and beheld it a corpse! The knife was sharp pointed, and the child stumbled and fell upon it with such force, that it entered the left side, and pierced the heart.—*Middlesex Gaz.*

Blackberry Syrup.—The present being not only a seasonable time to prepare this valuable medicine, but to recommend its usefulness, particularly among children afflicted with bowel complaints—a feeling mother offers the following recipe for public benefit: Take the fruit before very ripe, extract the juice, and to each quart add one pound of white sugar, skim and boil it about half an hour, when cool enough to bottle add a small tea cup full of brandy. From one to four table spoons full, may be taken frequently, as age and circumstances require.—*Newburyport Herald.*

Insurrection of Slaves in Georgia.—A letter from Georgia to a gentleman in this city, dated June 6, 1827, says, "A most dangerous and extensive insurrection of the blacks was detected at Macon a few days since. They had banded together to the number of 300, and supposed to be instigated and headed by a French emigrant from the Mississippi. His slaves were in the plot. They had only arrested one of the rebels. The whole of

the others, with the Frenchman, made their escape.

Richard P. Morgan, of St. ckbridge, Mass. has invented an improved Railway Carriage, which so reduces friction that one horse may draw with perfect ease, upon a level road, fifty tons. Mr. M. has proved this fact both upon a small model, and upon a wagon, and if any advantage was had, it was in favor of the latter. One pound, attached to this carriage and suspended over a pulley, moved quietly seven hundred pounds.

Elihu Olmsted, Esq. of Hartford, and Erastus Osburn, of New Haven, have been appointed deputy Marshals, by the Hon. James Mitchell, Marshal of this state.—*N. Y. L. Adv.*

Joseph Lancaster, the celebrated founder of the Lancasterian system of instruction, arrived at New Haven a few days since from the island of St. Croix. He has been in S. America for several years, and has attempted to introduce his schools in Caracas and other places in Colombia, but the civil dissensions have interrupted his labors.

The Rochester, N. Y. Telegraph, of June 15, says,—"Two small boys, brothers, whose parents lived in Carthage, were drowned yesterday, while fishing below the falls. The youngest boy fell into deep water, the other plunged in to relieve him, and both sunk. A still younger brother, who was with them, went with the afflicting intelligence to their parents."

As large companies of men were hunting wolves lately on Hancock Mountain, William Hubbell, a young man from Lanesborough, was shot in the head, and expired in 30 minutes. On the same day, a son of Mr. Jencks, about 4 years of age, was drowned in Cheshire, in that vicinity.

We learn from a communication in the *Macon Telegraph* that Mr. Edward Seabrook, who was at Macon with the intention of practising law, unaccountably disappeared on the 17th ult. leaving all he possessed at his lodgings, and had not been heard of up to the 4th inst. It is supposed he was drowned in the Ocmulgee.

The corner stone of Kenyon College was to have been laid on the 9th ult. six miles from Mount Vernon, Knox county, Ohio, by Bishop Chase.

The *Philadelphia Gazette* says there are many strange rumors afloat, that quarrels and stabbings took place in the houses lately burnt down in that city, some hours before the fire occurred.

An atrocious murder is supposed to have been committed at Chester, N. H. on the Londonderry turnpike, near Manchester.—The dead body of a man was lately found floating in Massabesic pond, with evident marks of violence upon it. An investigation and search are going on to ascertain the name of the person and the author of the murder.—*Concord Patriot.*

The *Council of Censors*, in Vermont, have had a meeting at Montpelier, assigned different subjects to committees, and adjourned to the 3d Monday of October. Among other amendments of the constitution proposed, is one to provide for a Senate, to be chosen by districts, or counties, with co-ordinate powers. There seemed to be great unanimity of sentiment on this subject among the members of the Board of Censors.

Mrs. Leigh's institution in New-York, for the curing of stammering, is going on with redoubled success. The plan is said to have been greatly improved by practice and experience.

The North Carolina papers contain an account of one Daniels, a drunken man, who threw his wife into a well—burnt his house and furniture, and endeavoured to burn his infant child.

ANOTHER CURE FOR INTemperANCE.

We are informed, that Dr. Thomas Brown, Medical Electrician, of this city, has discovered an effectual cure for this most destructive vice. It has been tested by the cure of several individuals long habituated to drunkenness; and has not failed in a single case, when taken according to directions. As it contains not a particle of any mineral or imported drug, it is perfectly harmless, and acceptable to the taste, and may be given without the knowledge of the patient, as it does not alter the taste of the liquor in which it is taken. Persons at this invaluable medicine, can have it sent by letter, on application (post paid) to Dr. Brown, No. 7 North Pearl-st. Albany.—*Antidote.*

Caterpillars.—A correspondent of the *Newbury Herald* states that he has completely destroyed the caterpillars on the trees in his garden, by simply tying a rag, dipped in linseed oil, on the end of a pole, and rubbing the nest with it.

The *Buffalo Emporium* states, that a company are sweeping Niagara river on such a scale, as to leave little doubt that the body of Morgan will be found, if it lies in the river.—An anchor and a barrel of shot have been taken up from a great depth.

Commodore Bainbridge, having resigned his appointment as President of the Board of Navy Commissioners, left Washington on Friday morning, to take command at the Navy Yard at Philadelphia.

Commodore Porter arrived at Vera Cruz on the 19th of May, a passenger in the sloop Grey Hound, from Key West.

A man named Anderson, a ship carpenter, of this city, while walking near the Quarantine wharf at Staten Island, yesterday afternoon, suddenly fell to the ground apparently as though he had stumbled. The bystanders observing that he did not attempt to rise, went to his assistance, and found to their astonishment that he was dead!—*N. Y. Statesman.*

MR. OWEN.

This gentleman delivered an address on Monday last at the Franklin Institute. An apology for the discordant circumstances, which have, of late, disturbed the peace of New Harmony, was expected: but for these his audience was referred to certain official papers, yet to appear in the Society's Gazette. He remarked, that he had been in the "most delightful confusion" since he left this city about two years since, at an expense too of about eighty or ninety thousand dollars, which, by the bye, was a mere trifle when compared with his accession of knowledge in

certain matters—not mentioned.—Of this he would not be deprived for the wealth of the world. He expressed his determination to press forward in his great work to the end of his life. He had already expended, in addition to the above sum, between four and five hundred thousand dollars, and felt sure of ultimate success.—*Philadelphia.*

Major Laing, an intrepid English traveller in Africa, has been murdered by a horde of Foulahs, a very barbarous and cruel nation of the interior. He had visited the famous city of Timbuctoo, where he was kindly treated—but was murdered after he departed from that place.

DEDICATION.

The Baptist Meeting House in Pittsfield was dedicated to the worship of God on Wednesday the 13th instant, at 10 o'clock, A. M. The exercises commenced by reading an appropriate selection from the Scriptures. After which a Psalm was sung. The introductory Prayer by Rev. Justus Hull, Pastor of the Baptist Church in Berlin, N. Y.; the Dedication Sermon was delivered by Rev. Leland Howard, Pastor of the Baptist Church in Troy, N. Y. to a crowded and attentive audience, from Zech. vi. 12, 13. The closing Prayer was offered up by Rev. Eliakim Phelps, of the Congregational order, now Principal of the Female Seminary in Pittsfield. We can say that these services as far as we could judge, were all performed "decently and in order," and with much ability, apparent Christian fervor, and with a solemnity suited to the occasion.

Immediately after the exercises, the Church with their visiting brethren repaired to the river side, where, in the presence of a numerous assemblage, fourteen persons, fruits of the late revival, visibly put on Christ, by being buried with him by baptism. During the performance of this ordinance, the greatest decorum was observed by the numerous spectators, and a general solemnity seemed to prevail.

Afternoon—at 3 o'clock, the Rev. Mr. Howard delivered a discourse on Christian Baptism, to a full house, with that ability which he is well known to possess, and to the general satisfaction of the hearers. At candle lighting, an appropriate address for the occasion was delivered by Rev. Richmond Taggart, Pastor of the Baptist Church in New Lebanon, N. Y. from Col. iii. 1.—*Pittsfield Argus.*

Elder Lewis Leonard, late of Albany, has accepted the pastoral care of the church in Cazenovia, at which place he now resides.

Elder John C. Harrison, late pastor of the church in Vernon, is preaching with the 2d Baptist church in Utica, of which Elder E. F. Willey was pastor prior to his removal to Albany.

ORDINATION.

On Wednesday evening, 6th ult. Mr. Joseph Cone, was ordained to the work of an Evangelist in the 2d Baptist Meeting-House, Baltimore, Md. Rev. William Staughton, D. D. preached from Rev. 19—14. "And the armies which were in Heaven, followed him upon white horses, clothed in fine linen white and clean." Rev. S. W. Lynd offered the ordaining prayer, and gave the right hand of fellowship. Rev. John Healey, the pastor of the church, delivered the charge.

The services of the evening were in a high degree solemn and interesting.—*Col. Star.*

On Thursday last, the Rev. Jabez Swan was ordained to the pastoral care of the Baptist Church and society in this borough. Sermon, and Charge to the people, by Elder G. B. Perry; Charge to the pastor, by Elder R. Burrows; Right hand of fellowship, by Elder E. Cheesbrough.—*Stonington Yankee.*

On the 29th June, Rev. Samuel H. Riddel was ordained over the First Congregational Church and Society in Glensbury. Introductory prayer, by Rev. Mr. Hawes, of this city; Sermon by Rev. Mr. Green, of Boston, from 1 Cor. i. 23, 34; ordaining prayer, by Rev. Prince Hawes, of South Boston; charge, by the father of the Pastor elect, Rev. Mr. Riddel, of Barnardstown, Mass; right hand of fellowship, by Rev. Mr. Spring, of this city; concluding prayer, by Rev. Mr. Talcott, of Chatham.

MARRIED.

In this town, Mr. Joseph Cook, to Miss Elizabeth Burr.

OBITUARY.

In this city, on the 22d ult. Mrs. Mary T. Beach, aged 34, wife of Mr. John Beach, and daughter of Mr. Edward Danforth. At Enfield, Mr. Peter P. Potter, aged 51. In Shropshire, England, January last, Mr. Thomas Spear, aged one hundred and sixty-three.

Mr. Winchell's Arrangement

OF DR. WATTS' PSALMS AND HYMNS.

THE LATEST EDITIONS;

DESIGNED for, and extensively used by the Baptist Churches.—For sale by the dozen, or single,

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FAMILY BIBLES of various forms and qualities.—School Books, of the different kinds in use, and at reduced prices.—Foolscap and Quarto Post Writing Papers. ALSO—Wrapping Paper of crown size, at the manufacturer's prices.

Hartford, June 30, 1827. 12w23

New-York and Hartford

STEAM-BOATS.

MACDONOUGH, Capt. WM. BEEBE. OLIVER ELLSWORTH, Capt. D. HAYES. HAVE commenced running, and will continue through the season as follows:

THE MACDONOUGH Capt Beebe, will leave Hartford for New-York Wednesdays and Saturdays, at 12 A. M. Returning, leave New-York for Hartford Mondays and Thursdays, at 5 P. M.

The OLIVER ELLSWORTH, Capt. Hayes, will leave Hartford for New-York, Mondays and Thursdays, at 11 A. M. Returning, will leave New-York for Hartford, Tuesdays and Fridays, at 4 P. M.

Stages will be in readiness on the arrival of the Boat of Hartford, to forward passengers to Boston, New-Hampshire, and Vermont.

Freight taken as last season.

For further particulars, apply to

CHAPIN & NORTHAM.

March 17.

POETRY.

To the Editor of the Christian Secretary.
MR. EDITOR,
Should you deem the following lines worthy
a place in your valuable paper, you are at lib-
erty to insert them.

Addressed to Mrs. *****

When hope is bright and prospects fair,
We think no coming sorrow;
Let us rejoice, yet still beware,
The storm may blow to-morrow.

Earth's changing scenes we witness here,
And sometimes too with sorrow;
The brightest scene on earth to-day—
May yet be chang'd to-morrow.

Do clouds and darkness round us rise,
And fill our hearts with sorrow;
Be still and quiet as a child,
Bright suns may shine to-morrow.

Should comforts fail, and cares increase,
And tempests blow with horror;
Still trust in him who rules the wind,
To calm our seas to-morrow.

Believe to-day, our Saviour says,
The highest bliss will follow;
Although o'erwhelm'd in tears and death,
We smile in Heaven to-morrow.

N.

For the Christian Secretary.

WRITTEN IN A LADIES' ALBUM.

Rebecca, why should we desire
Mementos of friendship to borrow,
Since the love and the hope of to-day,
Are sundered and blighted to-morrow.
'Tis friendship we press to our souls,
And say it will burn there forever,
But death is our rival in love,
Delighting the truest to sever.
And thousands we trust in are false,
And give but a glimmering token;
Their friendships, like icicles bright,
Are goodly, but easily broken.
O then, let our lov'd-ones be those
Whom heaven-born hopes are alluring,
Our affections be aiming above,
To scenes and to pleasures enduring;
Unlike to this desolate earth,
That pathway is blooming and vernal;
Oh! who will contend for a crown
Of righteousness, sure and eternal.
What hope or possession that time
In worldly prosperity giveth,
Compares with the faith of the just—
"I know my Redeemer that liveth."

ISAAC.

LINES BY DR. JUDSON:

Addressed to an infant daughter,* twenty
days old, in the condemned prison of
Ava.

Sleep, darling infant, sleep,
Hush'd on thy mother's breast;
Let no rude sound of clanking chains
Disturb thy balmy rest.

Sleep, darling infant, sleep,
Blest that thou canst not know
The pangs that rend thy parents' hearts,
The keenness of their woe.

Sleep, darling infant, sleep;
May Heaven thy blessing shed,
In rich profusion, soft and sweet,
On thine unconscious head.

Why ope thy little eyes?
What would my darling see?
Her sorrowing mother's bending form?
Her father's misery?

Would'st view this drear abode,
Where fettered felons lie,
And wonder that thy father dear
Such place should occupy?

Would'st see the dreadful sights,
That stoutest hearts appal,
The stocks, the cord, the fatal sword,
The torturing iron maul?

No, darling infant, no,
Thou seest them not at all;
Thou only mark'st the rays of light,
That flit along the wall.

Thine untaught infant eye
Can nothing clearly see;
Sweet scenes of home, and prison scenes,
Are all the same to thee.

Stretch then thy little limbs,
And roll thy vacant eye,
Reposing in thy mother's arms,
In soft security.

Go, darling infant, go;
Thine hour is past away;
The jailer's voice, in accents harsh,
Forbids thy longer stay.

God grant we yet may meet
In happier times than this;
And with thine angel-mother dear,
Enjoy domestic bliss!

But should the gathering clouds,
That Burma's sky o'erspread,
Conduct the fatal vengeance down
Upon thy father's head,

Where could'st thou shelter find?
Ah, whither would'st thou stray?
What hand support thy tottering steps,
And guide thy darkling way?

There is a God on high,
The glorious King of kings,
'Tis He to whom thy mother prays,
Whose love she sits and sings.

That glorious God, so kind,
Has sent his Son to save
Our ruin'd race from sin and death,
And raise them from the grave.

And to that covenant God,
My darling I commend;
Be Thine the helpless orphan's guide,
Her father and her friend.

Inspire her infant heart,
The Saviour's love to know,
And guide her through this dreary world,
This wilderness of woe.

Thou sleep'st again, my lamb,
And heed'st not song nor prayer;

Go, sleeping in thy mother's arms,
Safe in a mother's care:

And when, in future life,
Thou know'st thy father's tongue,
These lines will show thee how he felt,
How o'er his babe he sung.

* Maria Eliza Butterworth Judson, born at
Ava, Jan. 26th, 1825.

ISRAELITES PASSING THE RED SEA.
An unpublished fragment, by the late Bishop
Heber, who died recently at Calcutta.

For many a coal-black tribe, and many a spear,
The hireling guards of Mizraim's throne were
there;

On either wing, the fiery coursers check
The parch'd and sinewy sons of Amalek;
While close behind, inur'd to feast on blood,
Deck'd in Behemoth's spoils, the tall Shang-
la strode,

Mid blazing helms, and bucklers rough with
gold,
Saw ye how swift the sithed chariots roll'd?
Lo! these are they whom, lords of Africa's
fates,

Old Thebes has pour'd through all her hun-
dred gates—
Mother of armies! . . . How the emerald
glow'd,
Where, flushed with power and vengeance,
Pharaoh rode;

And, stoled in white, those blazing wheels be-
fore
Cairis ark; his swarthy wizards bore:
And, still responsive to the trumpet's cry,
The priestly sistrum murmur'd "victory!"

Why swell these shouts that rend the desert's
gloom,
Whom come ye forth to combat? warrior,
whom?

These flocks and herds, this faint and weary
train,
Red from the scourge, and weary from the
chain?

Friends of the poor! the poor and friendless
save—
Giver and Lord of freedom! help the slave.
North, South, and West, the sandy whirl-
winds fly,

The circling pale of Egypt's chivalry,
On earth's last margin throng the weeping
traip,

Their cloudy guide moves on—and must we
swim the main?
Mid the light spray their snorting camels
stood,

Nor bath'd a flock in the nauseous flood.
He comes—their leader comes—the man of
God
O'er the wide waters lifts his mighty rod,
And onward treads; the circling waves re-
treat,

In hoarse, deep murmurs, from his holy feet;
And the chased surges, inly roaring, shew,
The hard wet sand, and coral hills below.
With limbs that falter, and with hearts that
swell,

Down, down they pass, a steep and slippery
dell:
Round them arise, in pristine chaos hurl'd,
The ancient rocks, the secrets of the world;
And flowers that blush beneath the ocean
green;

And caves, the sea-calf's low roof'd haunts
are seen.
Down, safely down the narrow pass they tread
The seething waters storm above their head;
While far behind retires the sinking day,
And fades on Edom's hills its latest ray.

Yet not from Israel fled the friendly light,
Or dark to them, or cheerless came the night;
Still in the van along that dreadful road,
Blazed broad and fierce the brandish'd torch
of God;

Its meteor glare a tenfold lustre gave
On the long mirror of the rosy wave;
While its blest beams a sunlike heat supply,
Warm every cheek, and dance in every eye
To them alone—for Mizraim's wizard train
Invoke for light their monster Gods in vain;
Clouds heap'd on clouds their struggling sight
confine,

And tenfold darkness broods along their line.
Yet on they go, by reckless vengeance led,
And range unconscious through the ocean's
bed.

Till, midway now, that strange and fiery
Form
Shew'd his dread visage, light'ning through
the storm,
With withering splendour blasted all their
might,

And brake their chariot wheels, and marr'd
their coursers' flight.
"Fly, Mizraim, fly!" The rav'nous floods
they see,

And, fiercer than the floods, the Deity!
"Fly, Mizraim, fly!" From Edom's coral
strand,
Again the Prophet stretch'd his dreadful
wand;

With one wild crash the thundering waters
sweep,
And all its waves—a dark and lonely deep;
Yet o'er those lonely waves such murmurs
past,

As mortal wailing swell'd the nightly blast,
And strange and sad the whispering surges
bore
The groans of Egypt to Arabia's shore.
O welcome came the morn, where Israel
stood,

In trustless wonder, by the avenging flood!
O welcome came the cheerful morn, to show
The drifted wreck of Iran's pride below;
The mangled limbs of men, the broken car,
A few sad relics of a nation's war:

Alas, how few! Then, soft as Elim's well,
The precious tears of new-born Freedom fell—
And he whose harden'd heart alike had borne
The hours of bondage and the oppressor's
scorn,

The stubborn slave, by Hope's new beams
subdued,
In faltering accents sobb'd his gratitude.
Till, kindling into warmer zeal around,
The virgin timbrel waked its silver sound;
And in fierce joy, no more by doubt suppress'd,
The struggling spirit throbb'd in Miriam's
breast,

She, with bare arms, and fixing on the sky
The dark transparency of her lucid eye,
Pour'd on the winds of heaven her wild sweet
harmony.

"Where now?" she sang, "the tall Egyptian
spear?
On a sunlike shield, and Iran's chariot, where!
Above their ranks the whelming waters
spread;

Shout, Israel! for the Lord hath triumph'd!"
And every pause between, as Miriam sang,
From tribe to tribe the martial thunder rang;
And loud and far the stormy chorus spread,
"Shout, Israel! for the Lord hath triumph'd!"

From the Eastport Sentinel.

THE CHARACTER OF CHRIST.

NO. VI.

The proper Deity of Christ is proved
from the omnipotence of his power.

Isaiah, in his prophecy of Christ, calls
him the "mighty God," and Jesus de-
clares that he has all "power in heaven,
and in earth." Isa 9: 6.—Matt. 28: 18.

His power, as Divine, is equal with
the Father's, for he doth the same works,
and exercises the same authority.

"ALL THINGS that the Father hath are
MINE." John 16: 15. This declaration,
consequently, must include all his perfec-
tions. Jesus himself declares his *Almighty*
power.

"I am Alpha and Omega, the beginning
and the ending, saith the Lord, which is,
and which was, and which is to come, the
ALMIGHTY." Rev. 1: 8.

This attribute, and the Divinity of
Christ, may be seen by contemplating his
works.

"In the beginning God created the
heavens and the earth." Gen. 1: 1—
This was accomplished by Jesus Christ;
"The world was made by him." John 1:
10. And "all things were made by him,
and without him was not any thing made
that was made." John 1: 3. "By him
were all things created that are in heav-
en, and that are in earth, visible and in-
visible, whether they be thrones, or do-
minions, or principalities, or powers; all
things were created by him and for him;
and He is before all things, and by him all
things consist." Col. 1: 16, 17. "Let
all the earth fear Jehovah: Let all who
dwell in the world adore him: For he
spoke, and it existed: He commanded,
and it was established." Ps. 33: 8, 9.

That Christ is not a mere agent or in-
strument in creation, but created all things
by his own power, and from his own good
pleasure, appears clearly from Is. 44: 24.

"Thus saith the Lord thy Redeemer,
and he that formed thee from the womb,
I am the Lord that maketh all things;
that stretcheth forth the heavens alone;
that spreadeth abroad the earth by my-
self." These passages shew the creation
of the world to be the work of the su-
preme eternal God. "He that built all
things is God." Yet Christ is the creator
of them all: therefore, Christ is God.—
If it is objected, that Christ did not cre-
ate by his own power; that he was only
an instrument; it may be replied, If
Christ did not create by his own power;
then it must be by the power of another:
if by the power of another; then Christ is
dependent on the other, for the communi-
cation of this power. If these are true,
then we have a created, dependent crea-
ture, for our Creator! Can such a
scheme bring honour or dignity to God?
Can it inspire us with reverence for our
Creator? Or present powerful incen-
tives for fervent devotion? Nay, How
far is it removed from heathenish idolatry,
or pagan philosophy!!

Can delegation confer ABILITY, for the
discharge of the duties of a delegated of-
fice. Delegation may bestow a title or
right to officiate, but can it convey an ac-
tual qualification, or capacity, to perform
the requisite duties? If not, to talk of
the delegation of power to Jesus Christ,
to create the world, and to exercise the
omnipotence and omnipresence of God, and
all his attributes, is irrelevant and vain.—
And if Jesus Christ be, as the Bible says,
"Lord of all," and judge of all, is "AL-
MIGHTY," and exercises all power in
heaven, and in earth, what qualifications
can another being possess, which can
make another, his superior?

The work of Creation proves the DI-
VINITY of Christ.

"In the beginning God created the
heavens and the earth." Gen. 1: 1. The
very nature of creation shows that the
agent must be God. In the prophecy of
Isaiah it is enquired, "Hast thou not
known, hast thou not heard that the
everlasting God, the Lord, the Creator
of the ends of the earth, fainteth
not?" Yet creation is the work of
Christ. "The world was made by
him." John 1: 10. "All things were
made by him, and without him was not
any thing made that was made." John 1:
3. "By him were all things created that
are in heaven, and that are in earth, visi-
ble and invisible, whether they be thrones,
or dominions, or principalities, or pow-
ers: all things were created by him, and
for him." Col. 1: 16.

In the following passage quoted from
the Psalms, the work of creation is ascrib-
ed to God: this very passage is quoted
in the Hebrews, and applied to Christ,
thereby proving that Christ is God.

Psalms 102: 24—27 "O my God, of
old hast thou laid the foundation of the
earth; and the heavens are the work of
thy hands. They shall perish, but thou
shalt endure, yea, all of them shall wax
old like a garment; as a vesture shalt
thou change them, and they shall be
changed, but thou art the same, and thy
years shall have no end."

Heb. 1: 10. "And thou Lord, in the
beginning hast laid the foundation of the
earth; and the heavens are the works of
thine hands: they shall perish, but thou
remainest; and they shall all wax old, as
doth a garment; and as a vesture shalt
thou fold them up, and they shall be

changed: But thou art the same, and thy
years shall not fail."

The exercise of universal Providence,
proves that Christ possesses the attri-
butes and perfections of God.

"Thou, even thou art the Lord alone,
thou hast made heaven, the heaven of
heavens, with all their hosts, the earth
and all things that are therein; and thou
preservest them all." Neh. 9: 6.

In the New Testament, this work is
ascribed to Christ, as "upholding all
things by the word of his power." Heb.
1: 3. "All things were created by him,
and for him,—and by him all things con-
sist." Col. 1: 16, 17. A created being
cannot sustain the universe; and supply
the wants of all. Yet the Son of God
does it; therefore, the Son of God really
possesses and exercises, all the attributes
of the Deity.

Religious trust reposed in Christ also
proves his Divinity.

That the primitive saints trusted in
Christ is certain; Paul affirms, "I am
not ashamed; for I know whom I have
believed, and am persuaded that he is
able to keep that, which I have commit-
ted unto him, against that day." I trust
in the Lord Jesus, &c. Phil. 2: 19.

"We trust in the living God, who is
the Saviour of all men, especially of them
that believe." 1 Tim. 4: 10. Jesus
Christ is that Saviour: for it is affirmed,
"neither is there salvation in any other;
for there is none other name under heav-
en given among men, whereby we must
be saved." Acts 4: 12. "That we
should be to the praise of his glory, who
first trusted in Christ. In whom ye also
trusted, after that ye heard the word of
truth, the gospel of your salvation." Eph.
1: 12, 13. Jesus himself exhorted his
disciples to rely upon him. "Ye believe
in God, believe also in me." John 14: 1.

It will not be pretended by even the op-
ponents of orthodoxy, that a created,
dependent being, can properly be made the
object of religious trust. And the Bible
clearly forbids it; for it is written, "Thus
saith the Lord; Cursed be the man that
trusteth in man, and maketh flesh his arm,
and whose heart departeth from the
Lord." Jer. 17: 5.

Therefore, if we may not trust in man,
and are threatened with a curse if we do
so; Jesus is really God; or else we are
taught a dangerous error, and exhorted
to an impious confidence in man. The
former is consistent with the sacred scrip-
tures—the latter is opposed not only to
the wisdom and purity of the doctrines of
Jesus, but to every emotion of veneration
and love to his character. There-
fore, if Jesus be proved to be an object of
religious trust, as has been shown, then
he is God, though he was manifest in the
flesh, and Christ "is the true God and
eternal life."

Respectfully yours,

A—s.

NO. 30.

The penmen of the New Testament wrote
with ease on every subject.

There are some subjects on which it is
exceedingly difficult to write: The strong-
est mind is seen to labour; and the theme
be too great for its energies. The apos-
tles treated on the highest and most difficult
topics, on which men can employ their
pens. But their manner fills me with as-
tonishment. They are always at their
ease. They never appear embarrassed,
or at a loss for ideas or for words. The
necessity they sometimes are under, to
convey their ideas fully, is not owing to
any defect in their minds, but to the in-
sufficiency of language fully to convey
their thoughts. Whether they speak of
God or man, of things past or things to
come, of Heaven or Hell, of the divine
purposes or acts, they appear quite at
home, and are fully acquainted with their
subject, so far as it should seem they de-
sign to treat it.

This is no common attainment; and
when we consider who the writers were,
—not learned sages, descending from the
schools of philosophy, but fishermen from
their boats, at the lake of Tiberias; and
that in treating the most difficult of all
subjects, they discover the hand of a mas-
ter drawing his sketch with inimitable
ease, what shall we say? At least that
they were very extraordinary men. As
there were many united in composing the
book; and all appear to have possessed
this quality in an equal degree, the case
is still more remarkable. Let it be thrown
into the scale of evidence: it will be
found not destitute of weight.—Bogue.

"Great men are not always wise," is a
sentence which sage experience has con-
firmed as an axiom. Proof positive of the
fact so often occurs, that ere we are a-
ware, our almost involuntary sigh is,
"Poor human nature." The greatest
advantages for attaining true knowledge
are perverted, and those who wield an
extensive sway, do what in them is to
perpetuate their follies and superstitions.

In a lately received English publication
we observe it stated, that "the Emperor
of Russia has published a decree, prom-
ising an exemption from all taxes, with
other advantages, to those Mahometans and
Pagans, who shall embrace the Christian
religion!"—It is aptly remarked in this

connexion, that every well-instructed
Sunday Scholar knows better than to sup-
pose that the Christian religion can be
promoted by such mercenary means. The
Emperor himself must first learn at the
feet of Jesus, before he can understand
the secret influence by which the disci-
ples of such a Master "know of the doc-
trine, whether it be of God."

The King of Sardinia too, the same
publication informs, has issued an ordi-
nance, declaring if any of the Catholic
Piedmontese subjects "die without re-
ceiving the sacrament," they shall be
buried at night, and in un consecrated
ground, and that Protestants shall be in-
terred without any public ceremony, not
more than twelve persons of the same re-
ligion being allowed to be present!—How
have the superstitions of Popery perver-
ted the understanding of multitudes; and
how little seems to be known of that sat-
isfactory conviction, which accompanies
an enlightened reception of the glorious
gospel of the blessed God.—Christian
Watchman.

THE STREAM OF LIFE.

The following beautiful passage is
from a Sermon preached by Bishop He-
ber, to his parishioners, a short time be-
fore his departure for India, in 1823.

"Life bears us on like the stream of a
mighty river. Our boat at first glides
down the narrow channel, through the
playful murmurings of the little brook,
and the windings of its grassy border.
The trees shed their blossoms over our
young heads; the flowers on the brink
seem to offer themselves to our young
hands; we are happy in hope, and we
grasp eagerly at the beauties around us;
but the stream hurries on, and still our
hands are empty.

"Our course in manhood and youth is
along a wider and deeper flood, and amid
objects more striking and magnificent.
We are animated by the moving picture of
enjoyment and industry, which passes
before us; we are excited by some short-
lived success, or depressed and rendered
miserable by equally short-lived disap-
pointment. But our energy and our de-
pendance are equally in vain. The
stream bears us on, and our joys and our
griefs are alike left behind us; we may
be shipwrecked, but we cannot anchor;
our voyage may be hastened, but it can-
not be delayed; whether rough or smooth,
the river hastens towards its home, till
the roaring of the ocean is in our ears,
and the tossing of the waves is beneath
our keel, and the lands lessen from our
eyes, and the floods are lifted up around
us, and we take our last leave of earth
and its inhabitants; and of our further voyage
there is no witness, but the Infinite and
Eternal.

"And do we still take so much anxious
thought for the future days, when the
days which are gone by have so strangely
and uniformly deceived us? Can we still
set our hearts on the creatures of God,
when we find by sad experience, that the
Creator only is permanent? Or shall we
not rather lay aside every weight and ev-
ery sin which does most easily beset us,
and think of ourselves henceforth as way-
faring persons only, who have no abiding
inheritance but in the hope of a better
world, and to whom even that world
would be worse than hopeless, if it were
not for our Lord Jesus Christ, and the
interest which we have obtained in his
mercies."

The Parisian Society of Christian Morals,
held its annual meeting on the 25th. It had
offered the premium of a gold medal for the
best essay on the abolition of capital punish-
ment. There were eleven candidates; but
the memoir of Mr. Charles Lucas obtained
the prize, as it had previously done from the
Society of Geneva. His essay is curious, and
highly interesting; but unfortunately, too
long for the columns of the *Literary Gazette*.
He considers the subject in every possible
point of view, and decides that capital punish-
ment is at once irreligious, impolitic, and use-
less for the prevention of crime. Mr. Lucas
is a young barrister of the French bar; his
essay does equal honour to his head and his
heart, and must be admired even by those who
deduce a different conclusion from the premi-
ses.

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